

THE BAPTIST.

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Occurrence and Comment.

The Nebraska Senate favors the bill passed by the House which requires Christian Science healers to take a four-year course in medicine and pass the examinations required of regular physicians.

The N. C. L. legislature by a drastic law wiped out all enactments of the statute-books which allowed gambling in Cotton Futures, abolished all bucket shops and stock exchanges; but allowed transactions in futures to manufacturers and wholesale merchants for their own protection. What a change there will be of retailers into wholesalers.

The Welsh revival does not disperse the preaching of the gospel. It elevates it. It emphasizes and exalts preaching as a prophetic general fraternal ministry; and denies that it is a limited ecclesiastical priestly function, or an exclusive clerical prerogative. The holy fire unlooses the tongues of disciples generally, and makes every one an evangelist and messenger.

The celibacy of the priesthood is a Law of discipline and not an article of Faith in the Roman Catholic Church. Dr. J. Miller, a Reform Catholic, says in the Renaissance, a Catholic German publication, that this requirement is one of the greatest curses of Romanism, and advocates the marriage of priests. Marriage alone will not save immoral priests from the temptations which come through the confessional.

Cologne water, Bordeaux wine, Valenciennes laces and Brussels carpets are usually articles of luxury in this country that have never been any way in touch with the notable places whose names they bear—mere imitations, and sometimes scarcely clever frauds. How like much of our popular Christianity which purports to be from heaven sent. Alas, the only really suggestive thing about it is the name, and what is in a name, especially when it is only a "sounding brass."

Some glittering verbiage is more tinsel than gold. Some one has said, "History will remember one and honor him, not for what he has overthrown and destroyed, but rather for what he has erected and established." How about the truth of that great saying of the beloved John that "the Son of God was manifested that he might destroy the works of the devil?" Some "blasting of the rocks" of errors and "sanding under" of the gulches of iniquity are necessary to make ready for the King's highway.

For nearly a whole century after the marriage of George Washington and Martha Custis in 1759, the symbolic badge of patriotic American women was the white ribbon combined with the spinning wheel. Those were the days of felicitous marriages, few divorces, happy homes, and high-toned citizenship. How is it now? Ah, well, the red ribbon and the bicycle is the badge, and hot-house marriages, many divorces, wrecked homes, and low-cast citizenship are the curses of the age. But more grace is for the humble.

We heard a fairly good preacher say one day that "it was a real pleasure to speak in some pulpits with the pastor in the congregation, for he always seemed attentive and appreciative, which, you know, is constructively helpful." But said we, "how about some others?" He answered, "well, it is death in the pot unless you can by a strong effort of the will put him where the Lord put Satan, for he will appear all the time as wondering what his people think of you, and regretting that he let you." How is it with you, brother?

No, she would not allow her son to associate with a woman against whose purity there was the least suspicion. Indeed, her boy would not think of such companionship. But why does she allow and even encourage the attention which a moral leper is giving her virgin daughter, as white and clean as the driven snow? Pray, is not the daughter, as precious as the son? Yes, but social requirements are not the same. Oh, this is the explanation—the slavery of conventional life, the abject bondage of society. The mother and daughter are not free. They writhe under this slavery, but submit to it.

There is abundant sophistry in Socrates' theory that "crime is ignorance," and none the less in the modern antithesis that "ignorance is crime." The truth is that both ignorance and education are of the head while crime is of the heart. The proportion of the illiterate to the educated in this country is small, not exceeding perhaps twenty per cent; but the proportion of crime among the whole population is largely and shamefully on the side of the educated. All the big rogues belong to that class, as well as the professional shysters and most of the gamblers. Why is it true? Well, because there is so little moral training with the intellectual.

In the discussion in the chamber of deputies of France of the bill providing for the separation of church and State, M. Des-

chaval, former president of the house, urged its passage because "the interference of religion with politics had become intolerable, while the interference of State with questions of conscience had become equally odious." He said "the bill was the most important since the revolution, as it concerned the abolition of a religious regime which existed for five centuries," and referred to the United States as showing "the beneficial effect of the entire separation of Church and State."

A congregational church in the East recently went over in a body to the Episcopal Church. The change was not a great one. Except the claim of apostolic succession and the power to impart grace in "the sacrament of confirmation," which non Episcopal bodies do not regard seriously, an Episcopal Bishop is merely a Superintendent of Missions. Each congregation elects its own officers and manages its own internal affairs. Indeed, an Episcopal Bishop has not as much authority as a Methodist Bishop. New Testament Episcopacy is best—a Bishop or pastor for each independent church, and he not a clerical official, but a fraternal minister.

This is instructive from the N. C. legislature, and may be helpful. (1) A law already in force wipes out distilleries and saloons from the country districts and restricts them to incorporated towns, thus giving such fair play in the towns that the traffic in intoxicating liquors has been driven out of three fourths of the counties of the State. (2) At a later session this law was supplemented by an enactment which prohibits the manufacture of liquors in towns having less than 1,000 people, and its sale in towns of less than two policemen, and makes the possession of a United States license in prohibited territory *prima facie* evidence of guilt. (3) An anti-judgment law was also passed which makes the place of delivery the place of sale. This law will prevent the shipment of liquor from any part of the State into any other part where the traffic is prohibited.

The T. McClelland Hardware Co. have removed from State Street to West Capitol, where they have gone into very commodious quarters. They now occupy a large four story brick building, which is brand new and their own. Let their old customers remember this change. Their phone is number 401.

Criticism.

"If we were a little more tender, one to another, how much sweeter, brighter the world would seem! and sweeter and brighter to both ourselves and those who engage our kindness and long-suffering. How much misery grows out of needless misunderstandings and needless criticisms! It is not that men are more full of faults than of good; but that we have not eyes, nor hearts to echo, the good in them."

The above quotation, with some things that have appeared in the recent papers, has, as Bill Arp used to say, put me "reminating." So I submit a few thoughts on the above subject.

It has been said that talk is cheap; it may be said, with equal propriety, that criticism is cheaper. Those who indulge in this cheap "commodity" should remember it is like all cheap material, not worth much. To be convinced of the abundance and the cheapness of criticism, one has but to keep his ears open at home and abroad—anywhere, everywhere criticisms of speech, dress, actions, motives and character. It also seems much of our reading matter [is but food] for the growth of this fault in the generation now being trained.

To be sure a criticism may now and then be just, even necessary for the cause of truth; but more often unjust and unwise. It requires only a casual observation and a sober thought to see that, in the great majority of cases, it is the critic who makes little or no advance, while the criticized are gradually plodding up the hill of progress. One of my old instructors used to say that the best sign of advancement is that somebody is trying to pull you backward. One of the hard things to him who is climbing the hill of progress is that he has to pull so many up by his coat-tail. Were the critics doing much else than criticizing, his criticisms would be heaped by others upon his own head. I mean such criticisms as come from those who do not pray and think twice before speaking. I am not, however, prepared to say that just criticisms are always wise.

Why criticize words on missions of mercy sent? why criticize dress when one has done his best; why criticize one's actions when they may be planned and executed in the love and fear of God, and in the light of trained conscience; why criticize one's motives when they are probably sustained by the highest principals of right; why criticize one's character when that character, in God's eternal sun-light, is much better than one's own? "Indeed," says the would-be critic, "these statements include cases much above the average, and may not be much criticized." But observation proves that it is just such cases that are made to feel the scathing of keen, cold-hearted criticism, as unjust as unholy.

Again, if these suppositions be above the average, will criticism on what is called average, or below average, help matters any? If one has not been a decent in man-

ner and dress, as particular in speech, as pure in motive, as good and kind in actions, and as upright in character, as it is thought he should have been, why criticize him? Why throw a stumbling stone in a brother's way? Should we not help the weak, admonish them in love?

If you see your brother fall, And see his bruise, hear his cries; Be you ware, lest you should fall, Help your fallen brother rise.

Could we exchange places with those whom we criticize, I fear we too often would merit the criticisms we so unjustly lavish upon others. How often would we do as well as those we criticize if we had the same things to do amid the same circumstances and surroundings? It is much more befitting us to look at our own shortcomings in our better environment. In this so-called Christian America, how often we put daggers into the heart of those about us, when we pour in the Balm of Gilead and the oil of gladness! Oh how much we need the mantle of charity that comes from the fullness of the love of God, and not that cold criticism that comes from the Devil.

Let us be kind, not critical. It is kingly and Christ-like to be kind, to be critical. The one makes heroes, the other demons. Parents should spare no efforts nor opportunity to train the voices and hearts of their children to be kind. They should not be allowed to develop harsh, critical voices, grating on the ear every time they speak. It is said a harsh word is rarely heard by the French. They are worthy of our imitation in this respect. Solomon says, "Train up a child in the way he should go, and when he is old he will not depart from it." Alas! it is too often the case the child gets his first lessons in unjust and unkind criticism in the home. This ought never to be.

A very learned writer says, "There is no power of love" (and where love is harsh criticisms vanish) "so hard to get and keep as a kind voice. One must start in youth, and be on the watch night and day, at work and play, to get and keep a kind voice that will, at all times, speak the thoughts of a kind heart. It is often in youth that one gets a voice or tone that is sharp, stirs up ill-will and grief, and falls like a drop of gall on the sweetest joys of home."

But this is not the end of it, as bad as that is. The child goes out as a man or woman into the busy affairs of life, when this "drop of gall" has become almost a second nature, continually producing disorders in the harmony of society at large. Reader, let us watch this valuable gem of gentleness of voice and kindness, of heart referred to just above, that we may never become uncharitable and unbearable. We all ought to learn early that if we are doing well the work given us of God, we have no time idly to criticize our neighbor in his work, because he is not exactly our ideal, and because he does not do a thing just as we think we would.

Here are some things that, if observed, will keep us from being egotistically critical:

1. When things go wrong, first look for the blame in yourself; in nine cases out of ten you will look exactly at the right place.

2. Remember you do not show yourself by what you say, but by what you are.

3. If you feel superior to other people, do not tell them so—directly or indirectly.

4. Make many excuses for others, none for yourself.

5. Do not pour out your irritation on any one, but hold your peace and get cool.

6. Do not be hasty; use common sense.

7. Do not criticize one who is accomplishing something, without due forethought as to manner and result.

8. Do as you would be done by.

The following three rules are not only good as touching success, but as also touching criticism.

1. Never do a thing you know to be wrong. As sure as you do it will cause you trouble. We know it wrong to pay uncalled criticisms. If we do so, then we need not grumble when the trouble comes. "As ye measure, it shall be measured to you again."

2. When you undertake a right thing, go through with it. It is right to hold our tongue when we are about to say words that will hurt someone else. When we think of what James says about the tongue, we know it is hard to hold it; but it is right to hold it, so let us persevere.

3. Waste nothing—time, talent nor money. The time we waste in criticizing others would suffice us to accomplish some worthy undertaking. O, the time foolishly spent in idle criticism; the kind words left unsaid, and the kind deeds left undone. To those disposed to criticize, let us say there will all the time be criticisms and hard feelings enough without your little mite. Surely you may engage in a far more laudable undertaking.

Brother, sister, somebody is going to keep on saying hard things in an unkind manner until His kingdom be fully come, but be sure every criticism you hear is not meant for you. "Don't kick before you are spurred." Lest our ire should rise too much at some unjust remarks, let us remember; "a soft answer turns away wrath, and that we have a great example in Him who "when reviled, reviled not again."

As I intimated in the beginning, I would not have all criticism stopped. Truth must be defended. But Christian man, Christian woman, let truth be defended in the Spirit of Him who is "the Truth." Much that is claimed to be spoken and written for truth's sake is spoken and written in the spirit of spite, jealousy and strife. "These things ought not so to be."

If these lines shall cause those who read them to assume a more correct attitude in regard to criticizing his fellow-man, the effort shall have been in vain.

Fraternally,

JOHN A. POOL.

Daleville, Miss.

Co-operation of Church—all Christians

AUNT "CRAB-TREE" IN REFLECTIVE MOOD.

Our dear old town of Goodman-town is so "charitable", and has such a high order of citizenship that with about a half dozen protracted meetings a year, we almost have all our material, needing conversion, worked up as far as external appearances indicate. Now, suppose we had a census of the non church members, perhaps there would not be so many, besides children. This census, and other good things, could easily be determined by church co-operation. Then, does it take all this preaching to keep our good little town straight and pushed to higher and better things! Cannot well directed and united force of any kind accomplish more, with quicker results, than can scattered, repellent, forces! I hope that the "Christian tabernacle" will not much longer be divided against itself. Soon, the whole Christain world, it is predicted, will unite to down Satan. Look at the meeting going on in Louisville this month! How beautiful it will be when the Christian brotherhood hand in hand, encircles the word, and as it closes inward, gains as an almost natural result, new converts for rapidly forming ranks in the grand army of the Saviour's soldiery! Satan will not, then, be so hard to fight and conquer.

Oh! if we could have, here, one big meeting, and see all denominations of our little town, with their leaders and members, mingling prayers and tears, not to bless just "my denomination, and no other, but to bless all and help them to unite their efforts in saving the lost here and the world over. What little work there is to be done here should be speedily dispatched. Is it too much to suppose that a single afternoon ought to settle the destiny of Goodman-town with Christian co-operation, that we might spend the most of our time in considering not our little town, but a lost world? With God at the helm no idea it is to great for a Christian to seize.

Some of us have hearts hungry to serve the Lord, unselfishly—can it be that fear of giving offense some times keeps us from doing our duty? Others are desirous of spending much time in society. If some of us are bound to do this let's confine ourselves to that higher kind which, with our Master in the midst, devotes itself to aiding humanity in every day practical ways, instead of wasting to much time on those intellectual pursuits which seek to inform the head but fail to afford employment to the heart. Then, the "papers" read—let us hurry to put their golden thoughts into operation before we forget them—read about doing good—then do it.

Oh! this is a practical age—an age teeming with the inception of gigantic reforms. We must get to work, or, if we fail to move out of the way, these reformers will run over us! They are sweeping into every line of vice, over turning Satan's death-raps, changing the current, "the fight is

on," they say. We can readily perceive that the fire of enthusiasm—born of an eager spirit to save is burning in the hearts of many a citizen of this old world, trembling and tottering as she is in her old age, so weary of her storms and trials and anxious to have her people turn their heads towards the eternal rest—would that they all would see the beauty of the Christian brother-hood, forming!—Truly humanity loving are they, and how clear their vision becomes—because loving the brother more! They can see duty afar off whitely shining and the reward just a little further on!

May the Lord bless the efforts of "united Christians", and cause more, speedily, to join the member.

Humbly,
"AUNT C."

Missouri's Greeting to the Baptists of America.

America's two greatest Baptist organizations will meet in Missouri in May, the Southern Baptist Convention in Kansas City on May 12th and the Anniversaries in St. Louis on May 17th. It has been arranged to hold a fraternal meeting of the members of the two bodies in St. Louis on May 16th.

To all these meetings the Baptists of Missouri extend to their brethren of North America a cordial and heartfelt welcome. Recognizing that the aggregate attendance will comprise the largest number of representative Baptists who have ever gathered together from so wide a field, and that the interests represented and the work which will be accomplished will be of vital importance to the cause of Christ, it is our earnest desire that the conditions surrounding them shall be as auspicious and favorable as they can be made. To this end the lathstring of Missouri's hospitality will be hung upon the outside, and the homes and hearts of all her people, especially of all her Baptists, will be open to receive these, our brethren.

For the first time these two great bodies of Baptists will have met within the confines of one State, and for the first time a fraternal meeting, has been called of Baptists living within the territory of both these great meetings. The occasion will, therefore, be historic, and will signalize an interchange of brotherly affection. While we rejoice that Missouri has been thus honored, we submit that there is appropriateness in the selection of this State in which to hold these meetings. It is centrally located, is accessible to all the sections, and the unity and brotherly love which exist among its 150,000 Baptists render it a fit place in which our brethren from all sections may meet and clasp hands in the bonds of Christian fellowship.

May is the most beautiful month in Missouri, and nature will add its charms to the cordial welcome which will be extended to our guests.

Ample provision will be made in both cities for the entertainment of all who may attend. Reduced rates have been obtained

at hotels and upon railroads, of which due notice will be given by proper committees.

Come, then, all who can. Come, and attend both Conventions. Delegates to the Anniversaries will be given a warm welcome to Kansas City if they desire to attend the Southern Baptist Convention, and delegates to the Southern Baptist Convention who may attend the Anniversaries will be cordially welcomed to St. Louis. To attend both Conventions will not require an absence of over two weeks from home.

While the two organizations are distinct and separate they may learn from each other and by an interchange of counsel and sympathy may gather mutual inspiration for the extension of the Kingdom of God.

E. W. STEVENS,
F. C. MCCONNELL,
W. J. WILLIAMSON,
J. T. M. JOHNSTON,
M. J. BREAKER,
T. L. WEST,
J. P. STUART,
S. M. BROWN,
J. C. ARMSTRONG,
J. C. MAPLE,
S. G. NORTHRUP.

Committee appointed by Baptist General Association of Missouri.

No Separate Evangelistic Convention At St. Louis.

The purpose of the call to hold an Evangelistic Convention in St. Louis was not to effect a new organization, for we did not think that another organization was necessary; but, since representative brethren have met in New York City and decided otherwise, we defer their judgment and confess that we feel a growing enthusiasm for the movement.

We take it for granted that this general Convention, which is to represent all departments of Baptist thought and activity in America, will give special attention to evangelism which we believe to be the foundation of all our work at home and abroad.

A. C. DIXON, for the Committee.

Good.

The ladies of the Gloster Baptist Church have presented their pastor with a \$40.00 suit of tailor-made clothing and had him to preach in it last Lord's day. They not only said that he preached better but he looked pretty.

It is a great pleasure to be pastor of a church when its members are all contented and are striving to live the religion they profess. The pastor and people have formed a mutual admiration society. The pastor is not hunting a new pastorate nor is the church looking for a new pastor.

The Lord's blessing be upon the good women of our churches.

Your brother,
J. R. JOHNSTON.

FREE TUITION TO ALL in that MOST EXCELLENT institution, Harris' Business College, Jackson Miss.

Signs of Promise.

What a tremendous force reaches out in every direction with the coming of a railroad. New towns, new roads, new business interests, new people, new homes, new churches, and all with these new things some old things pass away. I could not help feel the strangeness of the situation at old Hebron where generation after generation has lived in the quiet seclusion of an interior village with peace and plenty as the delight of the good country folk. But the railroad came and just missed the old village by less than two miles, and new Hebron was laid out, and straight way began the erection of houses, the establishment of trade center, the coming in of people from many places and with all this opportunity of a worldly kind the Christian sees opportunity for spiritual work. Pastor Drummond of the Hebron church has been planning and with the co-operation of deacon Riley who has moved his business to the new town, they hope to enlist the people there, as well as the old church in the building of a house of worship and the establishment of a church in the new center. If the first work in that direction has not been this been done, surely at no distant date it will be accomplished, and we shall see as lovely a thing as that at Hattiesburg about which Bro. Price wrote so entertainingly last week, the mother church in Christ's name sending out a colony that shall bless the world from a new center. The people were in the spirit for mission collection on Saturday and so at it went, and soon the figures were in sight of the amount that the pastor had been praying for, and on the next day the sign seemed to point for a larger sum as the reward of faithful pastoral work. On Saturday night I ran down to Silver Creek where two lines of R. R. already have come in the last year, and here as you know J. P. Williams is pastor for one-half time. Brethren Leavell and Byrd were here in a Sunday school institute, and here the town well stirred and much interest awakened. The pastor at conclusion did not think on account of our being in the dark as the lamp had gone out on which the church relied for light, that it was opportune to take collection, but said in effect that if any felt that they would be disappointed to come to him, and he would relieve them, and you ought to have seen them gather about him as he stood by a small light—men, women, girls, boys, they were there for a collection and were not to be cheated out of it by a lamp's tricks. When I last saw him, it was climbing up toward \$250.00.

Lena and Walnut Grove are in Harmony Association far out from the R. R., but not so far as that they do not keep in touch with the throbbing mission life of our people as witness these letters with enclosures of \$61.60.

Oloh, a mission church all of the dare to do things while struggling to maintain

with our help preaching two Sundays has money for Foreign Missions as this check for \$30.00 shows. At Liberty the mission spirit is growing in spite of trade conditions and with this growth of interest the collection enlarges reaching this time for Home Missions \$55.00.

Jerusalem and Harpersville enjoy the pastoral care of Bro. Tomlinson, respond gladly to the appeal for Foreign Missions with \$40.00.

Pastor W. E. Lee of Hernando is happy in the development at Hernando where the record of increase is quite gratifying, the collection reaching \$62.00, while at Cherry Creek \$53.00 are sent up as our fathers used to express it. Pastor Roberts is happy over a new system that he is working at Grenada, and which has more than made 25 per cent increase, adding \$77.16 to Foreign Missions. At Magnolia the handsome thing is done again for Foreign Missions in sending \$100.00.

The month closes with total receipts for all funds of \$4,056.37, about \$205.00 ahead of March last year. The last month is here. Let there be no flinching. Jesus our great Captain is leading. He expects every soldier in his army to do his duty. Do with thy might what thy hands find to do. Our Foreign Mission receipts now reach \$8,200.00, about \$300.00 short of same date last year. While in Home Missions we are ahead by same amount.

SOUTHERN BAPTIST CONVENTION.

I should be glad to have the names of all those who expect to attend the Southern Baptist Convention at as early date as possible so that the list of messengers may be made out. If you are planning to go, please send me a postal card to that effect, and I shall be pleased to enroll your name.

A. V. ROWE.

Uncle Sam's Letter to Boys and Girls.

Dear young people:—Uncle Sam, as to age, is about a half century. His experiences in life have been many and varied. He knows something of joy, and something of sorrow; something of success, and something of reverse—in a word, has touched life at many points, hence has learned a great deal more than he intends to tell. He just desires to tell enough to help those boys and girls who need help, and who want to be helped, will you listen to his story as it comes welling up from a heart of love for the young, and faith in their ability to fight the battles before them.

The hope of our country are our Girls and Boys. Mothers and fathers are swiftly passing away, and their boys and girls are to take their places in life's great struggles. The cry of the orphan is already heard in many, many once unbroken homes. Sons have been bereft of Christian mothers, and daughters of devoted fathers. However God and Christianity have been left to us, and so long as God remains, there is hope.

I remember and the memory carries me

back to the age of four when my mother was a corpse. It was a sad day for me, but I know it not, through all the years of my pilgrimage, mother's voice has not been heard, but the benediction of her answered prayers has fallen across my path, and I am resting, waiting, hoping in her Savior's love. It may be so with many of you. At least, it will do you no harm to recall a departed parent's prayers and admonitions as you pass the mile boards of life. The very thoughts of them, and then wishes for you, may rechange your life with a determination to live for nobler ends.

It may be, however, that you have one or both of your parents with you. God has not called them to their reward, it may be. If so, how blessed you are among loving people! Do you realize this? I fear not. Friends, the blessing will slip through your fingers to soon. Go, my boy, right now, and kiss mother's cheek, and promise her that you will be a man worthy of a mother's love. It will not lessen your worth. Do we have mothers just to sew on buttons, cook, and do other service for us? No! Mother is for the boy to love. She never minds the work if she can only realize that her children appreciate and love her. Alas! alas! too many boys and girls wait until after mother's and father's death to show their appreciation of them. About as grand a picture as can be seen is to see a great half-grown man in mother's lap giving her sincere caresses. It is no mere baby matter, it is a demonstration of noble manhood. Father and mother had rather have the love and respect of their children than to live in king's palace. Young friends, won't you reflect a little before it is too late?

Now what is the aim of the first little letter? It is to show the boys and girls that I sympathize with them in all their efforts to do good, that I have faith in them, and to help them to a greater appreciation of their present blessings.

Poplarville.

Our Revival Meeting lasted 11 days. Bro. McComb reached us on the 13th and left on 23rd. We had a glorious meeting. The Christians were revived, and the town blessed. We could scarcely find room for the people. Had 51 additions during the meeting. Received 4 new members yesterday, had received 33 before the meeting making 88 additions this year. We took a collection to pay for Pastor's Home have now about \$1000.00 in sight. It was a meeting of great power. Bro. McComb greatly endeavored himself to the church. We had 213 in Sunday School yesterday, God has greatly blessed us this year. We are grateful to Bro. McComb, and his church for his faithful help. We hope yet for great things. Poplarville will now by God's help take her stand among the best churches of the State.

To God be all the honor and all the glory.

JOHN P. CULPEPPER.

Death of Bro. Jacob T. Liddle of Handsboro Baptist Church.

This servant of God departed this life at the home of his daughter, Mrs. F. Salmen, Slidell, La., March 10th, aged eighty-five years, and was buried at Handsboro the day following, the writer assisted by pastor Finley conducted the funeral service.

Bro. Liddle removed from New York State to Handsboro, then called Buena Vista, about sixty years ago, and became identified with our Southern people at once, and from the position of school teacher he was called by his fellow-citizens of Harrison Co., to fill the offices of magistrate, county treasurer and sheriff, all of which he did with credit to himself, and passed out of life service in positions of trust without a blemish upon his public record. He became a mill owner and merchant and did an extensive business for a number of years, but the then unprofitable business and added to his advancing old age caused him to retire from the activities of a long life.

Of his religious life I love to speak—Bro. Liddle was one of the constituent members of the Handsboro Baptist Church, which was organized by Missionary J. B. Hamberlin about 30 years ago, and was indeed one of the strongest pillars in this temple of God, having acted as deacon and having filled the office of Sunday school Superintendent, and with a big heart and hand he gave of his means for the support of the cause he loved. This beautiful church building and pastor's home in Handsboro stand as a memorial of him: for it was he who with some little assistance by the poorer brethren erected these houses for God. Many were his gifts to benevolent objects at home—and abroad. He was the friend and helper of his pastors, and their strong support in a financial way. He was an humble lowly man, and made home sweet home so happy by his presence in it. Surrounded by his affectionate children (his beloved wife having preceded him to the Spirit land some three months before) Mrs. F. Salmen, Mrs. C. E. Everett, Mrs. H. Flourmery and Mr. C. M. Liddle and others, this servant of God passed peacefully away, like the Sun when he sinks into the his golden bed—We thank God for such men. May the number of such greatly increase in the earth.

O. D. BOWEN.

Handsboro, Miss., March 16, 1905.

Mrs. Jessie Kincannon, the young, cultured and devout wife of pastor Kincannon, Lexington, Miss., and eldest daughter of the beloved Dr. Bozeman, departed to be with Christ March 26. Her body now sleeps beside that of her noble father in the cemetery at Meridian, to await the resurrection, when it will be fashioned after the glory of the body of our risen Lord. Deep sorrow and great trial have fallen on the home. Disciples of Jesus will sympathize, feel with the husband and family, in this sore bereavement, and pray in the Holy Spirit for them. "The God of all comfort" can and will console and strengthen them.

The American Baptist Flag and The Landmark Baptist have consolidated same matter will continue to appear in both papers until May first, when The Baptist Flag (the new name of the two consolidated papers) will appear. This paper is to be published by The Baptist Publishing Co., capitalized at \$100,000. Of this amount \$40,000 have been subscribed and \$35,000 paid in.

Evangelist Paul Price, of Urbana, Ohio, has recently assisted Dr. Arch C. Cree in revival meetings at Twenty Second and Walnut Streets Church, Louisville, Ky., in which there were eighty accessions. At present Bro. Price is laboring with First Church, Quincy, Ill. From there he goes to Cuthbert, Ga., April 10, Troy, Ala., April 23; Fayetteville, Tenn., May 7; Montgomery, Ala., (Dr. O. F. Gregory's church) May 21st.

A preacher at the conclusion of one of his sermons said: "Let all in the house who are paying their debts stand up." Instantly every man, woman and child, with one exception, rose to their feet. The preacher seated them and said: "Now every man not paying his debts stand up." The exception noted a care-worn, hungry-looking individual, clothed in his last summer's suit, slowly assumed a perpendicular position. "How is it, my friend," asked the minister, "that you are the only man not to meet his obligations?" "I run a newspaper," he meekly answered, "and the brethren here who stood up are my subscribers, and—" "Let us pray," exclaimed the preacher.—Exchange.

We were in error in a recent paragraph concerning a certain prize. The following note from Bro. Bingham, of Carrollton, sets the matter right and we are glad to publish it: "I have not offered a prize to the Sophomore Class of Millsaps College. But, at the suggestion of Mrs. Bingham the Sunday schools at Macon, Starkville, Rosedale, Black Hawk, Acona, Carrollton, Durant, Pickens, Water Valley, Winona, contributed a fund to establish the 'Oakley Memorial,' the interest on which will provide an annual prize for a member of Millsaps' Sophomore class. This is in honor of the late Rev. J. S. Oakley, the savior of whose good 'name is as ointment poured forth.' The success and prosperity of your Baptist schools is gratifying to your brethren of other communions. You are succeeding because you deserve success."

A. Q. Pearce, brother-in-law of Rev. J. F. Tull and Rev. C. F. Anderson, and who went away from Vicksburg First Church not long since to Milan, Tenn., went on to God from that town recently, leaving a wife and three children. He was a good man and reared his family for God. They shall meet again.

The Argus is authority for the announcement that the Gay Lectures in our Semi-

ary will be delivered April 3, 4 and 6 by Dr. F. W. Moore of Vanderbilt University, who is a Baptist layman, on the general theme of "The Religious Aspect of Sociological Science," with these special treatments: 1—"The Scientific Spirit of the Age;" 2—"Sociological Concept;" 3—"The Preacher's Function in Society."

The Journal & Messenger tells that Dr. G. Campbell Morgan, Westminster Presbyterian church, London, took seven candidates, one of them his son, to a Baptist church and baptized them. "It is said that he preached 'a splendid sermon on baptism, setting forth the unassailable position of the Baptists.' It is remarkable that, though always consorting with the pedobaptists, he did not baptize his son in infancy; or did he repudiate the baptism of the infant, and administer the true baptism to the believing youth?"—Argus.

The First Church at McComb and pastor Solomon are prosperous and hopeful. At their last service in the house, March 26, three members were received for baptism and five more grown men and women accepted Jesus as Savior and Lord, who proposed to ask for baptism on the following Wednesday evening. The church will worship in a tent until the new house is built. Money is in hand for its erection, and the contract has been let. The Sunday-school has grown in four months from 65 to 200 and it gives an average of \$3.75 per Sunday for missions.

Pastor and people at Greenville are busy, hopeful and happy. They covenanted to pray for at least the conversion of a hundred people during the year. The people fill the house at both morning and evening services, the pastor fills the pulpit, and the people say the Holy Spirit fills him. For several weeks there have been additions by baptism on every Lord's day. At the close of the first quarter twenty five had come in by baptism and eleven by letter. The B. Y. P. U. and Sunday-school are vigorous and helpful.

To the Consecrated Women of Mississippi.

There are hundreds such in our grand State. I kindly ask for 100 to enroll themselves as workers to secure clubs, their own name heading the list, for the publication of my book. I somehow believe that many will respond. Let all who heed this appeal send card for circulars. In a ministry of nearly 50 years, Christian women of our noble State to have honor of securing the publication of my book. And then to be dedicated to them, with a list of their photographs inserted. Dear sisters, let the book come to light.

Sincerely and truly,

A. P. COPELAND.

Alligator, Miss., Bolivar Co.

Sunday School Lesson.

BY R. A. LAMBROUGH.

April 6, 1905.

The Raising of Lazarus.

John, 11:32-45.

Motto Text: "I am the resurrection and the life". John 11:25.

Time and place: About three months after the last lesson, Jesus left Jerusalem soon after the feast of Tabernacles, went to Galilee, back to Jerusalem at feast of dedication the last of December, then went into Perea, east of Jordan. There he knew of Lazarus' sickness and death and then went to Bethany, a village near Jerusalem where the death had occurred.

THE LESSON STORY.

The eleventh chapter should all be studied for this lesson. Jesus had been entertained in the home of Martha, Mary and Lazarus at Bethany just a short while before this trouble came to them. Jesus loved them. They loved Jesus. When Lazarus became sick the sisters sent Jesus word. He was some distance away. He knew Lazarus would die but that it would be for the glory of God and that he himself might be glorified. He waited two days. Lazarus died. Jesus and the disciples then went into Judea to Bethany. Read vs. 131 for immediate connection. Martha met Jesus somewhere near the edge of the village and had her talk with him. Jesus helped her but she did not fully understand what he would do. She went into her house and brought Mary to Jesus. The friends who were present to sympathize followed her, thinking she was going to the grave to weep. Mary fell at Jesus' feet saying "Lord, if thou hadst been here my brother had not died." Jesus beheld her while she wept and saw the Jews present too. He was greatly moved. The "groaned" is better translated "moved with indignation." Here in the midst of death and sorrow were doubtless professional mourners. It touched the Savior. He was troubled, but not perplexed. He had genuine sympathy for the sisters. He wept. He was shown to the tomb. His sympathy was observed by the Jews, they said, "Behold how he loved him." But some found fault, and asked if one who helped the blind could not have prevented this death. This moved Jesus again to indignation. A divine wrath against such stubborn unbelief. Lazarus had been buried in a tomb and a stone rolled the door. Jesus ordered the stone removed. Then Martha, still doubting, mentioned the fact of his death occurring four days before and by now was offensive. Jesus called her attention to necessity of faith in order to see the glory of God and had the stone removed. Then he looked up to God and prayed a prayer of thanksgiving. He knew what the Father and he would do, but spoke for the benefit of the hearers here. "Lazarus come forth," was enough.

THE BAPTIST.

April 6,

He was alive again. This great miracle produced faith in many of the witnesses of it.

IN THE CLASS.

1. The meeting with Mary, (32-38), last lesson. This lesson when and where. Name all the persons named in connection with it. What is known of each of them? Where is Bethany? Where was Jesus when Lazarus became sick? Give the story up to Mary going out to meet Jesus. (Call on some one who is brief but clear in statement for this) why did Mary go out to meet him? Her attitude. Her statement to Jesus. Had Martha said the same? Were any persons with Mary in the presence of Jesus? Their relation to her. Were they sincere? How was Jesus affected? What is meant by "groaned"? "troubled." Did Jesus know where Lazarus was buried? What question and why from him? How did Jesus show sympathy for the sisters when he saw them deeply affected? Did his weeping call forth any expression from the Jews? What of verse 37? What did this expression produce in Jesus? Tell of the place where they buried him.

2. Lazarus raised (39-45) What command made by Jesus? Martha's statement just here. Why? Jesus' reply to her. Is faith needful? Result of faith. Jesus' prayer here. Does it not teach the closest intimacy of Jesus and the Father? Why did he pray aloud here? Why the loud voice when he said "Lazarus come forth"? Did he come forth? What effect on many of those present? What did the unbelieving and rebellious do? Did they later try to kill Lazarus too? Why? The sympathy of Jesus. The power of Jesus. His readiness to help. What is death without him? Study all the motto text verse, (25). He has power over death. Believe in him. He will raise all our dead one day. Faith in him is insurance against the second death.

That Smoking Preacher.

BY B. G. LOWREY.

The smoke of the Ezekiel Smoker controversy seems to have cleared away. I can not say that I heartily enjoy the flight or approved the style of it. I have not the remotest idea who either party was, and hence no disposition to register myself as either brother's partisan. But, as usual, I want to say something.

At the Southern Baptist Convention in Asheville, five men, if I remember, were in a committee meeting; and of the five three distinguished D. D.'s sat and smoked their cigars as they deliberated upon matters pertaining to the Master's Kingdom. And I sat and meditated "thusly"—"Suppose my boy were here. I want him to attend the convention with me sometime. I want him while he is a boy to learn to know, to admire and love the God that I meet in these conventions.

Already these men's names are

household words in my home, and he would put much stress on their examples in anything. I don't want him to learn to smoke. I believe it to be a bad habit. I know already a number of boys and young men who have "tobacco hearts", unsteady nerves, "un-clear" brains, or are in some other way "short", on account of tobacco. In fact, I doubt if any man who uses tobacco regularly is just as strong physically, mentally and morally as he would be if he had never contracted the habit. I want my boy to be a whole man and I don't want him to form any bad habit or cultivate any appetite that will weaken any part of his tripartite manhood. Small boy as he is, he is already nervous. I just could not think of allowing him to contract the smoking habit if any sort of remonstrance from his father would avail. But if he looked on this scene, would not his father's remonstrance be rather weakened in his estimation? "no?"

And so I meditated and so the D. D.'s smoked. But I came away oppressed with the feeling that those brethren had no right to put such an example before my boy.

So much for the preacher. He has a peculiar importance. But how about any other Christian? Are we not all "Living epistles", to be "known and read"? And do we not all influence somebody's boy? For my part, I should regret to think I had gotten so low that nobody would be affected by my example.

Does Home Mission Pay?

Belzoni Baptist Church received aid from the State Board until about four years ago. Although the church is in a whisky town where its spiritual strength is taxed to the utmost, yet the contribution for foreign missions on the 19th inst., was over 14 times the last year contribution under the same pastor. The \$107.50 was a great surprise to Pastor Maum as his four churches were asked for only \$100.00. Have the expectations of our good brethren been met? Does Home Missions pay? Will it pay our wise State Board to turn more of their attention to the Delta, one fifth in area of Mississippi, which from a commercial viewpoint will equal the remaining four-fifths in a short while. Possibilities here unthought of by those living in the Delta and trying to take it for Christ. Our wise State Board has met the imperative situation in Mississippi admirably, now, in turn, will it be asking, with the rapid strides of commercialism in the Delta, too much for the Board to lay this cause still heavier upon their hearts and for the entire State, especially those parts of the State that have made such marked spiritual progress? We have some of the best talent in the larger Delta towns, but we need more to develop the rural districts. Many of our noble ministers are going to hard foreign fields, how many are willing to come to hard fields in the Delta? We need the Judson type over here. Who knows but the same powerful results await this country?

THORNTON MORTIMER.

1905.

B. Y. P. U.

J. L. JOHNSON, JR., EDITOR.

All communications intended for this department should be addressed to J. L. Johnson, Jr., Clinton, Miss.

STATE ORGANIZATION.

President—Arthur Flake, Winona.
Secretary—L. P. Leavell, Jackson.
Treasurer—W. M. Burr, Greenwood.
Editor—J. L. Johnson, Jr., Clinton.

Executive Committee—H. C. Rosamond, Winona; P. I. Lipsey, Clinton; H. L. Watts, Winona; J. E. Byrd, Mt. Olive; J. B. Quin, McComb City; J. N. McMillin, Blue Mountain and the regular officers of the Convention.

District Vice Presidents—R. A. Kimbrough, Tupelo; R. L. Bunyard, Como; S. E. Tull, Kosciusko; J. B. Jacob, Columbus; W. P. Price, Jackson; W. A. Hewitt, Columbia; J. F. Tull, Gallman; E. F. Lyon, Natchez; W. Ray Toombs, Greenville.

Dr. Barton spoke on Home Missions last Sunday morning to the Clinton B. Y. P. U. Dr. Barton is an eloquent and impressive speaker and his address was very much enjoyed, although some of us do not hold his views on the negro question.

Bro. W. E. Farr, who has recently moved to Roxie, has begun his work by organizing a union.

Why can't we have a B. Y. P. U. encampment this coming summer? Several of the Southern States have tried them and are going to have them again. Louisiana, with a comparatively small Baptist population will have one this summer. What do you say about it, President Flake?

It may be that the Sunday-school ought to be the teaching service of the church, but as we have it to-day, it clearly is not. Where is the church that gathers its members into its Sunday-schools with view of training them for service? The Sunday-school is ninety-nine parts evangelistic.

And this very fact brought the B. Y. P. U. into existence. Had the churches had a teaching factor the B. Y. P. U. would never have been; there would have been no need for it.

It follows that the B. Y. P. U. has a well defined purpose, i. e., training. Primarily, it stands for nothing else. A misconception right here had led many young people's societies into error and consequent disappointment and failure. See that your Union is first of all for the equipping of your church members for Christain life and service. And this does not mean that the meeting must be heavy and dull. It should have bright and attractive features; it should be entirely different from the prayer-meeting. But see that everything conserves the prime purpose of the organization.

It is gratifying to note the interest manifested in Young People's work by the pastors of the State and also by those at the

THE BAPTIST.

head of our denominational affairs. Bro. W. B. Kendall was secured last summer as a member of the Baylor Summer Bible School faculty to give a number of lectures on Young People's work. Space was given on the program of the State Pastor's Conference at Waco. Aside from the regular department in The Baptist Standard, a number of ringing articles have appeared the body of the paper from time to time. The Missionary Visitor and other papers in the State give good room to our work. Many pastors, seeing the good done in their own Unions, have wisely aided in the organization of local Unions in the churches round about, and some have secured associational or district Unions. All this indicates much for our State work. Let the work of organization go on, and we shall go to Laporte doubly strong next summer.—Texas Baptist.

Some Objections.

It must be admitted that innovations have crept into the churches. We are too slack in obeying the commands of our Redeemer. His last commission was to "go," teach, then "baptize" and follow by "teaching all things whatsoever" He commanded—not Moses, nor the law.

What is our "teaching" in this day? Too often it is: quit your meanness, live a better life, join the church. Hence our churches are filled with the unconverted, and in some things are controlled by that element. Sinners are told that unless they do better they will be lost; when there is no "will be" about it—they are already lost; according to the Word. Christ came to save the "lost."

Being good will not save, baptism will not save, joining the church will not save. Salvation comes "by grace, through faith" in Christ. We must object to any other teaching, though some Baptist churches seem to allow little departures. The churches need faithful pastors, more than occasional earnest evangelists.

Evangelism, of very great importance but not to the church, it is to the field where there are no pastors. The world speaks of a church that is going to begin a "revival"—an impossibility; for it is God that revives what He has previously given. A revival generally results in the conversion of sinners, as pleaded by David in the 51st Psalm.

Revivals are too often followed by inactivity, and neglect of the second division of the Great commission. The new converts are turned loose, not taught Jesus, other commands, nor the real duties and obligations of the new life. Hence the failure to "assemble themselves together" on the Lord's Day, for instruction from the pulpit and work in the Sunday-school, and attending as participants in the weekly prayer-meeting.

Older Church members do not always set a proper example. They are expected to be leaders in all departments of church work—including "the grace of giving." If they are "liberal" in the use of liquors and tobacco; card playing, and going to the the-

ater, they may count on the younger doing likewise.

Too much money is being put into fine houses and musical displays, and not enough in mission work at home. Church fairs and other entertainments are allowed to take the place of personal sacrifice and direct offerings. All this is wandering from the simplicity of the gospel. Bible doctrine is explained away or ignored, and too few of our people protest. As a result, Baptists are not increasing as they ought; but rather losing ground in some respects. "Let us think on these things."

The Revision of Lumberton's Church Roll.

Perhaps I should have explained a little more fully the revision of our church roll. Doubtless the explanation of the large number dropped from our roll is found in the fact that Lumberton is composed largely of a shifting population. So many people come here and stay just long enough for us to get acquainted with them and then they are gone.

But the fact still remains that these people are very careless about their church membership or they would carry their letters with them. I cannot understand the indifference of so many people in the face of Christ's plain statement, "If ye love Me, ye will keep my Words." There are enough Baptists in Lumberton with their letters in their trunks or their membership somewhere else to make this a strong church. Their difference is not because of a lack of attention either.

I am sure the revision of our church rolls no and then is a good thing. It has already proven a blessing to this church. Try it and see what the result will be to your church.

Fraternally,
W. S. ALLEN.

We call the attention of our readers this week to the fact that J. W. Yaton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

Gulfport.

We are to begin a series of meetings on the second Sunday in April. Dr. R. A. Venable of Meridian is to be with us and conduct the meetings. We are hoping for a large blessing. Gulfport is the Baptist opportunity on the Gulf coast of Mississippi. We earnestly ask that all our brethren and sisters who feel interested in the Lord's work, shall pray for the success of these meetings. Please don't neglect this.

Fraternally,
W. C. GRACE.

THE BAPTIST.

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T. J. BAILEY, EDITOR AND MANAGER.

H. P. SPROLES, ASSOCIATE EDITOR.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrears will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free, all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post-office, do not fail to name office from which and to which the change is to be made.

Editorial

The Southern Baptist Press Association.

The Southern Baptist Press Association convened in Hot Springs on 29th inst. at the First Baptist Church in annual session. The Convention was called to order by Moderator E. E. Folk of Nashville, Tenn., who made some explanatory remarks. Rev. W. T. Amis of this city made the address of welcome in which he referred to the Association meeting here a few years ago. Rev. Mr. Amis' address was responded to by Rev. Bruce Denton, of La. Rev. Frank Willis Barnett, editor of The Alabama Baptist, published at Birmingham, is secretary. The officers were elected at the session last year.

The following papers and representatives were enrolled:

Alabama Baptist—F. W. Barnett and wife.

American Baptist Flag—B. M. Bogard and Miss Ruth Hall.

Baptist Advance—J. J. Hurt.
Baptist and Reflector—E. E. Folk, H. B. Folk, Mrs. H. B. Folk, and Miss May Folk.

Baptist Chronicle—Bruce Denton, wife and daughter, Miss Martha Dives.

Christian Index—B. J. W. Graham and wife.

Kind Words—I. J. Van Ness, wife and daughter, and Miss Virginia Cobb.

The Baptist—T. J. Bailey and wife.

Western Recorder—T. T. Eaton, wife and J. B. Moody.

The following papers were received into the membership of the Association:

Baptist Banner—I. N. Penick, daughter and E. L. Watson.

THE BAPTIST.

April 6,

Expositor and Journal—E. L. Wesson and wife, and B. F. Whitten.

The Southern Baptist—R. F. Stokes and wife.

The Temple Messenger—W. T. Amis and wife, I. G. Murray and wife.

At 7:45 President Folk called the Association to order. Devotional exercises were conducted by Rev. B. F. Whitten, of Memphis.

The denominational paper and the denominational college was discussed by Prof. J. W. Conger, President Ouachita College.

At 9:30 T. J. Bailey, editor of The Baptist, spoke on New Subscribers and Agents. This subject was also spoken to by Mr. Hartshorn, of Boston, President of the International Sunday School Committee, and Dr. T. T. Eaton, editor of Western Recorder.

The next subject discussed was Ownership and Control of Baptist Papers. This subject was divided into three parts.

First, Individual Ownership, spoken to by B. J. W. Graham, of Christian Index.

Second, Ownership by Stock Company, by E. L. Wesson, editor of Expositor and Journal; and Ownership by the Convention, by T. T. Eaton. The morning session was very pleasant and instructive. At 2:45, through the courtesy of the citizens of Hot Springs, the entire editorial party, consisting of about forty, took a street car ride to many important points in the city, passing through the fire-swept district of over 100 acres of ground. On this ride, through the courtesy of Mr. Cockburn, the proprietor, we visited his Ostrich Farm, where we saw ostriches of various sizes. We saw them driven double to a buggy and ridden by a grown man who would weigh 140 pounds. They went at a running gate. One of these was to be sent to New York in a few days to be run against horses in races. For this fowl, Mr. Cockburn has recently refused \$5,000. We also saw many beautiful plumes and the egg of this bird. There are on this farm 200 of these wonderful birds. Also, we made a visit to the Alligator Farm where we saw alligators from the least unto the greatest, and from three months old up to one hundred years. We were told that alligators lived to be five hundred or more years old. The eggs are hatched in the incubators, requiring 35 days. We learned that both the Alligator and Ostrich Farms are paying institutions.

The elaborate banquet given by the citizens was served at the Park Hotel from 8 to 12 Thursday evening. These were the speakers and subjects for the toasts: "Scissors and such," Frank W. Barnett, editor of The Alabama Baptist; "The Power Behind the Tripod," T. T. Eaton, editor of The Western Recorder. "We Be Brethren," P. T. Hale, President of The Southwestern Baptist University; "Hot Springs," W. T. Amis, pastor 1st Church, "To Our Hosts," I. J. Van Ness, Sunday-school editor. The flow of wit and humor was in evidence and was manifestly enjoyed by the editorial fraternity and their numerous guests.

Everything was elegantly and greatly enjoyed, but the time put in was entirely too long. We could not keep out of our mind the exhortation of the apostle Paul, that our moderation should appear in all things. This delightful entertainment closed at 12:05 Thursday night.

On Friday morning at 9 o'clock the association re-assembled, devotional services being conducted by Rev. R. F. Stokes, editor of The Southern Baptist, San Antonio. Rev. J. B. Moody, of Ky., discussed "The Denominational Paper and the Local Church," Rev. I. J. Van Ness, Sunday-school editor, spoke on The Denominational Paper, in the Church. This discussion was followed by one by Rev. I. N. Penick, on The Denominational Paper in the Home. The next address was delivered by Dr. Van Doren, editor of The Standard of Chicago, on The Denominational Paper in the Denomination. Dr. Eaton also spoke on above subject. Field Secretary A. J. Barton spoke on The Denominational Paper and the Boards.

The officers for the next session of the Association, were elected, consisting of T. J. Bailey, President, and E. E. Folk Secretary and Treasurer.

J. J. Hurt, of The Advance, Little Rock, made some fitting remarks on "God Speed the Departing brethren."

A most enjoyable carriage ride was indulged in by the editorial fraternity, at the expense of the hospitable people of Hot Springs. On the return of the party from the mountains Dr. A. U. Williams, a prominent citizen, doctor and Baptist, served by Mrs. Williams and other ladies.

The pastors in Hot Springs are W. T. Amis, of the 1st J. A. Church, Roader, of the Park Avenue, and L. S. Foster, of the Second. We did not meet the latter, as he was not well and did not attend the meetings of the association. We had the privilege of meeting Sister Foster and Miss Mattie. We were much gratified to learn that all three of our churches there are prospering. The First Church has found it necessary to move nearer into the center of the city. Accordingly they have purchased a very desirable lot on the corner of Court and Exchange streets and will build as soon as practicable. This central position with a commodious and otherwise suitable building will afford the Baptists of this unique city a vantage ground that will mean much to the cause there. This will put this church as near in the center of the hotels, banks and other public buildings as it is possible for them to be. The Baptists in Hot Springs are not strong, and will therefore need help from the brotherhood abroad to erect a building that will meet the demands of the unique situation. Is there not some large heated Baptist in Mississippi with means, who would be willing to put some of it in a place like this? Certainly there are several of smaller means, who will read this, who will be glad of the opportunity to invest a few dollars here. Send to Rev. W. T. Amis, Hot Springs, Ark.

This is the second time this association

1905.

has met in Hot Springs, and it is safe to say that it has never received more hearty and royal entertainment anywhere it has ever met.

The senior editor and wife were entertained in elegant style at the Majestic Hotel, the newest and most up-to-date holstery in the city, whose capacity is about 500. The dining room will comfortably seat 360 guests at one time. The bed rooms are provided with lavatories, cold and hot water, electric and gas lights, telephones, and in fact every modern convenience and comfort. When in Hot Springs you cannot possibly do better than to patronize this thoroughly equipped holstery. The managers are expert caterers to human wants.

The roads used to this association are the old reliable Illinois Central and the Rock Island railroads. The very best service was rendered by these roads, both as to comfort and speed. We made the run from Jackson to Hot Springs a distance of 400 miles in 12 hours. These lines are equipped with all modern conveniences, including dining cars and lavatories, and their employers are efficient and courteous. The trip was a delightful one, and Dr. E. E. Folk deserves the credit largely for the success of the meeting.

MISCELLANEA.

Dr. R. A. Venable of Meridian will preach the missionary sermon at the commencement of Judson College, Marion Ala.

Rev. W. A. Borum of Greenville is in a meeting with pastor I. P. Trotter of First church at Hattiesburg.

The Argus says that John D. Rockefeller will probably give his Cleveland residence as a home for the aged.

Rev. M. R. Cooper, brother of pastor Cooper at Ita Bena, leaves East Radford, Va. and becomes pastor at Stillwater, Okla.

Since Magnolia church has had pastor J. E. Thigpen for his wholtime the offering for missions has been doubled.

Another point of the Welsh revival—"A Brewer's drummer in Wales said his returns had fallen of 75 per cent."

Our readers, especially the older ones, greatly enjoy reminiscences of brother Lomax. What a master of concise, vivid historic statement.

Rev. J. B. Lawrence, Humbolt, Tenn., has aided Pastor Hewitt in a good meeting at Columbia.

Rev. Bryan Simmons has been called to the Columbia Church and will enter upon the work June 1st.

THE BAPTIST.

Crystal Springs has called Rev. J. Wesley Dickens, of Tennessee, and he has accepted. We welcome this brother to our State.

The church at Friar's Point is without a pastor. It desires a good man for one half of his time.

W. J. McGlothlin, professor in our Seminary, will preach commencement sermon for Farman University the Female College in Greenville, S. C.

Summit church now has I. H. Anding as pastor for all his time, and has increased its offering to God for missions from \$13. to \$79.

On Lord's day March 26, after sermon by pastor J. E. Thigpen and observance of the Lord's Supper, five new members were received into Magnolia church.

South McComb church under the leadership of pastor J. H. Lane is thoroughly alive and active. He is also pastor at Osyka, and each of these churches asks for his whole time.

A telegram from Rev I. P. Trotter, announces that his church (Hattiesburg First) gave for Foreign Missions on last Sunday \$750.00, with more to follow. So far, this church and pastor lead in Foreign Missions.

The editors acknowledge with pleasure that not a few of the paragraphs under "Occurance and Comment" come from the fertile brain and ready pen of Brother Hackett. As he does not append his name, readers must select them, and this will be easy and helpful.

The church in Greenville proposes to build a house of worship to cost with its furnishings about \$22,000. The amount has been raised by subscriptions almost entirely by the congregation. There has been, and their will be, no traffic of any kind to raise funds.

At Nazareth English Baptist Chapel, Mountain Ash, Wales, 100 young men and women were baptized at one time. The pastor at Pontypridd says: "Two things that used to be indispensable to us in our church which we can do without now—a clock and an organ."—Argus

The I. C. rail road has appropriated \$500,000 for the improvement of its shops at McComb, which will give about 2000 more inhabitants to that town, and about \$25,000 additional cash trade per month. Baptist pastors will seize the opportunity, take time by the forelock, and not frantically grasp at the afterlock.

East McComb church, under pastor J. B. Quin, has gone from one half to whole time doubled its contribution to missions,

and is now raising money to put an addition to the house of worship and to build a pastor's home. The pastor is attending Len Broughton's Bible Conference in Atlanta.

We are indebted to Bro. J. R. Biagham, of Carrollton for the following item of good news: "You will be pleased to know that Eld. W. H. Morgan, the new Carrollton Baptist pastor, is preaching to large congregations, and is having success in his Master's work."

A meeting will begin in First church, McComb, on the 9th inst. Miss Bird Stapp, whom many readers of THE BAPTIST know, will sing in this meeting. McComb will be her permanent address during the spring and summer, and any pastor desiring her services can address her there.

The recent sudden death in New Orleans from a stroke of apoplexy of Miss Mildred, the youngest daughter of their beloved comrade and great leader, General Robert E. Lee, will touch every living Confederate Soldier with the sorrow of personal bereavement. She loved the veterans, and was delighted in their company and conversation, and in ministering unto their comfort and happiness.

In a late meeting at Siloam church Marion, Ala., in which T. T. Martin assisted pastor Bomar there were above 40 additions to the church and more than 200 people signified their acceptance of Christ as Savior, many of whom were probably students in the Judson and in Dr. Murfree's school, and will probably join their home churches.

Pastor H. A. Smoot, Okolona:—"We begin an Evangelistic meeting here on Sunday the 9. of April. Brother W. P. Price is to come on the 10 to help in the meeting. Brethren, everywhere, please pray for the success of this meeting. I believe in prayer, and earnestly I beg you to pray with us."

The Arkansas Gazette, Texarkana, says that about 150 messengers from Baptist churches met in that town March the 22 and organized a General Association of Landmark Baptists, that a Peace Committee was appointed to confer with the Southern Baptist Convention, and that the Association will not meet again if the two bodies can agree on terms of co-operation.

While in attendance upon the Southern Baptist Press Association last week in Hot Springs, it was our privilege to meet Mr. W. N. Hartshorn, of Boston, who is the chairman of the Executive Committee of the Interdenominational Sunday-school Committee. Mr. Hartshorn is a Baptist, and was like his predecessor, Mr. B. F. Jacobs the only two men who have ever occupied this place. It seems that Baptists should not be afraid of this interdenominational work.

WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.
[Direct all communications to this department to Clinton, Miss.]

Woman's Central Committee:
Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Program.

April, 1905.

Programs are suggestive. The introduction of new features, selection of additional themes, subjects of prayer, etc., are left with the Society.

Subject: Papal Missions.

"He is a freeman whom the truth makes free,
And all are slaves besides."

1. Scriptures: Rev. 19:5-10; Tim. 2:5, 14; 2:8-19.

2. Soul Thought: Tens of thousands have recently turned to Christ in the great revival which has swept over Wales. What might be the result upon our mission fields if Southern Baptists with unity of purpose through prayer would lay hold upon God's mighty power?

3. Prayer: That the Holy Spirit may take possession of our hearts and that those in papal darkness may be brought into the light.

4. Lesson: "Roman Catholicism—What is it?" by W. E. Entwistle.

5. Report of News Gatherers: Appointed previous to the meeting to select items for the Mission Journal and other sources upon mission work in papal fields.

6. Memory Study: Names of Missionaries in Italy, Mexico, Brazil and Argentina.

7. Prayer: Mentioning by name our substitutes.

8. Business: Collection, etc.

9. Lesson: "Her House in Order," by F. Annette Bowers.

10. Closing Thought: "He died for all, that they which live should no longer live unto themselves, but unto Him who for their sakes died and rose again."

11. Silent prayer of consecration.

The Topic for April—Papal Missions.

The Southern Baptist Convention is sustaining missions in Italy, Brazil, Argentina, Mexico and on the Island of Cuba. In all these countries there is a perverted form of Christianity, so beclouded by superstition and Priestcraft that there remains no spiritual power.

The heaven of a pure, evangelical Christianity is slowly working, and so surely making itself felt that the supporters of Popery are finding it necessary to utter their protest as the following quotations from a Brazilian paper will show—"Do you

not know Brazilians, that there are various ways of conquering a nation."

The ringing of swords, or the roar of cannon always attracts the presence of the enemy and arouses resistance.

It is a much surer way to undermine the unity of a people by the mute war of a spiritual propaganda, which, beneath a cloak of the Apostles promises to bring peace and felicity. Let us say it, once for all: The American danger at present is in the invasion of the emissaries of North American Protestantism. These preachers have come only to prevent the Brazilian people and to prepare them insensibly for the North American fathers. Blind, with the worst kind of blindness, are the Brazilians who do not

see the enemy two steps away. Thus are these people seeking to steel themselves against the advances of those who do them good. But the work goes on, and in God's time will be accomplished.

It is said that in all parts of Catholic Europe, there is a disposition to break the chains of Popery, and that in many instances, the churches are almost deserted of worshippers.

J. T. J.

Paper On Sunbeam Work.

BY MRS. R. W. WHITEHURST.
I will mention some of the plans our society has used to increase our contributions: Our regular dues are two cents per month. All the children, however, pay one cent extra the first month to make the amount

twenty-five cents per year. It seems very little, but it is wonderful how rapidly the pennies count up into dollars.

We have various other ways of raising money besides the dues of the children. There is our honorary membership, which contains at present twenty names of the grown up friends of our society, whose only privilege is to pay dues to the amount of twenty-five cents per annum. Each child in the society is going to make an effort during the year to get at least one honorary member. We have found this a very good plan, as it increases our funds and makes the older people know of and take an interest in the children's work.

We begin our year's work with the distribution of mite,

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barrels among the children, with the understanding that each child will endeavor to get in it at least one dollar, and as much more as possible. I impress upon all the necessity of giving their own pennies, not merely asking older persons for money to put in the barrels. They realize that God values more the gift of five pennies that come from their own earnings or spending money than as many dollars merely begged from papa, mamma, or friends.

During the time the barrels are out, I have occasional experience meetings, when the children tell the ways in which they are earning their money and the amounts they have accumulated. This gives suggestions to others and incites them to more earnest efforts to raise their promised dollar.

In June, when we disband for the summer, we have our annual barrel opening, when all the barrels are brought in. We have a program prepared for the occasion, the report of our half year's work and the opening of the barrels, closing with a social hour, when simple refreshments are served and everyone has an enjoyable time and goes home saying: We will be glad when the Sunbeam Society begins again in the fall." Some may object to disbanding in the summer, but I have found, by experience, that the children come back fresher and more ready for work on account of their summer rest. They are not altogether idle during the summer months. One year, they had the "Star Card," gotten out by the Executive Committee, for their vacation work. Last summer each child made one or more clippings for a "Clipping Social" that we were to have in the fall.

We follow, as near as possible, the plan of work laid out by the Foreign Mission Journal. At Christmas we give out "Christmas offering for China" envelopes. Then comes the week of self denial which all the children seem to take delight in observing. They deny themselves some favorite article of diet, or some little pleasure trip. Many do little odd jobs, thereby earning money and denying themselves the pleasure of spending it, that they may give it to missions. As each child gives her money, she tells how she earned it. Sometimes it is very amusing and sometimes almost pathetic to hear them give their different experiences.

We have, too, our sunbeam badges. They are of pale blue ribbon, with the word "Sunbeam" printed on them in dark blue letters. These we sell at five cents a piece. Every member of the society has a badge, and in this way we have added about \$2.50 to our funds. I would like to mention right here, that opposite the name of each child on the roll, spaces are left, in which are written the amount she raises on her barrel, star card, self-denial, etc. In this way a record of each child is kept. I think this a great incentive, as each child naturally wants to show a good record of her year's work.

On two occasions I have offered a little reward to the best worker, and have found that it gave the children much pleasure. All money raised by our band goes entirely and exclusively to the cause of missions.

While this work of raising money is of vast importance, still I think in our bands and young people's societies, our chief object should be to instill in the minds of our children a full knowledge of the mission work and its plan of operation, and cultivate in their hearts a love for the cause; then, in our next generation, we will have a multitude of workers; for the lack of interest in missions today is due to a lack of information on the subject, and God being willing, we, of the Sunbeam Bands, will do all in our power to overcome this trouble. Let us work earnestly and pray trustingly, and God will surely give the increase.

Those ladies expecting to attend the W. M. U. annual meeting in Kansas City will kindly send their names in promptly as the list must be completed by April 15th. Send at once to (Mrs.) WM. R. WOODS, Meridian, Miss.

BETTER THAN GOLD.

Why put it off until it may be too late. We guarantee to cure you, if not we will cheerfully refund the money, can we promise you more? Unless your case is a very stubborn one and of long standing one bottle, delivered to you costing \$1.00 will do the work. Write

Barton's Guaranteed
Rheumatic Cure Co.
14 Maiden Lane, New York.

Queen and Crescent Route.

Fast trains, Pullman Sleepers and Dining Cars between Shreveport, the East and Southeast. Between New Orleans and Cincinnati, New York and St. Louis, R. J. ANDERSON,

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New Orleans, La.

GEO. H. SMITH,
Gen. Pass. Agent



SAY MA, IF I LIVE WILL I BE AS BIG AS A GOOSE AS YOU

YES MY CHILD IF YOU DON'T USE

MAGIC WHITE SOAP

Put Magic on soiled parts, leave them in water one hour. No boiling; no washboard; no backache. If you use MAGIC WHITE SOAP, it will turn easy as magic has no rosin like in yellow soap.

Get your grocer to order or send us \$1.00 for a sample box of 20 cakes. Express prepaid. Save the wrappers.

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WHAT CAN I EAT?

NOTHING AGREES WITH ME.
Do you ever say that—do you ever feel that life isn't worth living because you are continually in pain, sick to your stomach and can't eat a single mouthful of any substantial food?

After you do eat a little do you feel a lump in your stomach? You know you have dyspepsia and you feel that nothing will cure you.

But there is a cure—a positive cure—a quick cure. That cure is Dr. Spencer's English Dyspepsia Wafers.

After taking a few of Dr. Spencer's English Dyspepsia Wafers you will be in a condition to eat everything—you will be strong and well again. No man or woman can expect to be healthy without proper amount of food every day and the proper digestion of this food.

Dyspepsia destroys all the agreeable qualities that enter into a man's or woman's make-up.

Dr. Spencer's English Dyspepsia Wafers are the sufferers' certain cure. Try one box. Price 50 cts. a box. British Pharmaceutical Co., Milwaukee, Wis. Distributors. For sale by

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Account Southern Baptist Convention
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Plus Fifty Cents for Round Trip. On sale May 7th to 11th, '05.

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Other Pacific Coast points very low.
On sale March 1st to May 15th inclusive.

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Memphis, Tenn.

HOW TO LIVE A HAPPY LIFE.

Mr. Alford's New Book.

—It is Both interesting and instructive.—

We have on our table a little book kindly presented us by its author, Mr. G. H. Alford, of the volume entitled "How to Live a Happy Life." Mr. Geo. H. Alford, editor of the Southern Farm Gazette, the review we have made of it is a pretty positive one. It is ably and lucidly written. Intended for the characters are farmers and their families, it is eminently practical. A copy of the scene laid on the farm. It is not all "book farming" or theory. On the contrary, it deals largely with facts that have come directly within the knowledge of the writer who was, born and reared on a farm and educated at the A. & M. College of this state.—Magnolia is the title of a book which has News.

Send 25 to G. H. ALFORD, Starkville, Miss., and get a copy of this book.

Deaths.

At his home Thursday evening six o'clock, Feb. 16th, 1905, Geo. W. Miller, in the 67th year of his life.

This sad news comes to us in far away Texas that he is dead. How sad the announcement for he was our friend and brother. No tribute to his memory that I might tell the full story of a life so long and useful. He was born in Mt. Holly, New Jersey in 1839, and came to Mississippi when only twenty years of age. In 1864, he was married to Miss Mattie Dillake. Two children were born to them, both girls, one now in heaven with her father, the other with their mother, to comfort her in her sorrow. He joined the Baptist church at County Line, four miles north of Crystal Springs, forty-one years ago, and was baptized by Bro. E. R. Freeman. For many years prior to his death he has been a member of the Crystal Springs Baptist Church. For two years it was my privilege to be his pastor. He was his pastor's friend. God bless the memory of such a friend. We are often in his home and the sweet, serene smile that always greeted us as we entered the noblest of men. When our health failed and we were leaving for another State, his sympathy showed itself in many ways and his prayers for our recovery were unceasing. In his home he was gentle and tender and patient. His devotion to wife, daughter and grandchild was beautiful. And to the orphaned child within his home no stranger could have known but that he was a father and she a child of his. She shared the joys and sorrows alike with family and their devotion and love her was like that bestowed on a pet child of a home. Bless'd was the lot of orphan that came under his roof. The Christian influence and atmosphere of his home was a splendid environment and a benediction to those who came within its reach. But he is dead, not dead but asleep. Asleep in Jesus, blessed sleep. A long and useful life ended but the influence lingers with still. 'Often we shall long to hear his voice that is hushed and touch the hand that is still. The church of which was a member shall miss him much. He was a good man, good citizen, good Christian. His friends, and they were many, will miss him. His loved ones will miss him most. May the great Comforter be near them at this hour. Let this cloud of sorrow soon pass and thy face in all its glory be seen.

His Friend,
W. E. ELLIS.
Uvalde, Tex., March 22, 1905.

Buy On a Rising Market.



INCORPORATED UNDER THE LAWS OF OKLAHOMA. PROPERTY (170 Acres), SILVER PLUME, COLO.

The above is a picture of the face or entrance of the ROBERT LEE TUNNEL, showing some of the officers and miners. Beginning on the left the first man is F. A. BABCOCK, the Superintendent and Mining Man, next is J. T. SPAULDING, Secretary and Treasurer, of Nashville, Tenn.; and the seventh, leaning on the burro is CHARLES H. DYER, one of the directors of the company. Mines 18 miles west of Denver, Colo. Capital Stock \$1,000,000.

FORTUNES IN MINING FOR THOSE WHO HAVE FAITH.

It was said by men of olden times: "All things are possible to him that believeth." Nowhere can a man make a fortune quicker or easier than by investing in safe mining stocks. Some men have made fortunes by using their brains, others by simply having faith. Standard bought mining stock at 25 cents per share and sold it at \$10 within a year.

THE SOUTHERN MINING, MILLING, AND DEVELOPMENT COMPANY is not a confidence scheme or a hold up game, but is offering a splendid opportunity for your quarter to change rapidly into a five-dollar gold piece. Their Robert E. Lee Tunnel, in McElhattan Mountain, in Clear Creek County, Colo., is now 34 feet in, and the prospects are very favorable for striking a rich vein. Small veins have already been found, and a neighboring mine, only a half mile off, has already produced \$2,000,000 of precious metals.

In view of these facts, why not write the undersigned and give him a chance to send you full information in regard to their mines? Shares are selling now for 25 cents and will soon go to 50 cents, and perhaps to \$5, \$10, and \$20 in worth per share. Capital stock, \$1,000,000; per value, per share, \$1. To make a paying mine, three important things are required: Technical knowledge, business management, and capital. Any one is invited to write to Bradstreet's Commercial Agency, Nashville, Tenn. (who have made a report on this company) and answer to many inquiries; they will receive a prompt reply to their letter. This paper has an illustrated prospectus of the company, and it is a neat one. If any person or persons contemplate the purchase of as many as 5,000 shares (\$1250), Mr. Crawford might give a concession, and you can then decide whether to invest or not.

A PERSONAL WORD FROM THE MIDLAND METHODIST.—"In answer to many inquiries in regard to the Southern Mining, Milling and Development Company, I wish to say that several of the officers of the company are personally known to me, and I believe them to be gentlemen of high moral and business standing. They own 172 acres of mining claims in the richest mining sections of Colorado, and are digging a tunnel as rapidly as conditions will permit. I believe the prospect of a rich find on this property is favorable, and have my belief on the location and report of one of the most eminent mining engineers of Colorado, which I had the pleasure of reading a few days ago.

Mr. Patton is the well-known owner and publisher of the Midland Methodist, of Nashville, Tenn., and is well known throughout the entire South. Send all remittances and address all communications to:

Write to-day for prospectus. W. H. CRAWFORD, VICE-PRESIDENT AND GENERAL MANAGER, Southern Mining, Milling, and Development Company. (Mention this paper.)
Office of the Company, 218 Union Street, Homestead Building, Nashville, Tenn.

It was so sudden, our white lips said,
How we shall miss her, the beautiful dead.
Who'll take the place of the precious one died?
But God knoweth best. We know He watches the sparrows that die in triumph,
He hears the sad cry of the griefed hearts that call,
Friends, husband, children, He loveth them all,
We must trust for the rest."

M. F.

Kincanon.

Sister Jessie Bozeman Kincanon, wife of Rev. C. T. Kincanon, of Lexington, had memorized many passages of Scripture to her eternal rest last Sunday morning about ten o'clock. She died in Lexington, the town where her father was pastor for ten years. Four little children and a devoted husband are left, but the home, recently so happy, is now broken up. Fortunately they have loved ones who will care for the little ones and supply in a great measure the mother-love of which they are bereft. We commend the stricken ones to the tender mercy of God.

T. A. MOORE.

In Memory of

Grand mother Jane Elizabeth Owens, born May the 18th, 1819 in Mickenburg Co. Va., moved to Miss. 1855. Joined the Baptist church at an early age and lived a Christian life and died in triumph of faith. She was the mother of ten children seven of these had preceded her into eternity and those noble sons are left behind. She has 21 grand children and 25 great grand children living. Grand Ma Owens for the last 4 or 5 years of her life was blind from age but she never murmured or complained at her lot.

We laid her to rest in Strong Hope yard March 28, 1905 to await the voice of the Master. Peace to her ashes.

Her pastor,
J. C. FARRAR.

Charter of Incorporation of Clinton Lumber and Manufacturing Company.

1st. The following persons desire to form a corporation to wit: C. T. Charles, W. A. Ranney, P. S. Stovall, J. W. Provine and M. Latimer to be known as the Clinton Lumber & Manufacturing Company to exist and have succession for fifty years, and to be domiciled at

Clinton, Hinds County Mississippi unless some other domicile in said county is hereafter determined upon by said corporation.

2nd. Said Corporation is created for the purpose of conducting a general lumber, mercantile and manufacturing business; buying and selling lumber, goods, wares and merchandise; operating a general brick manufacturing; and generally doing whatever is necessary, convenient or incident to a mercantile and manufacturing business; and shall have all the powers necessary for the carrying out the purposes for which it is created, and especially all the powers vested in corporation charter under chapter 25 of the annotated code.

3rd. The business of the Corporation shall be conducted by a Board of Directors, or through officers selected for it, or such other way as the stockholders may determine.

4th. The capital stock of the corporation shall be \$10,000 divided into shares of \$100.00 each, and the Corporation can begin business when \$2,500.00 of the capital stock has been paid in.

5th. The first meeting of the incorporators can be held at any time after the approval of this charter, notice of the time and place being had by each of the incorporators.

3000 PAIR



of \$5.00 good spectacles and eye glasses to be sold at \$1.50 a pair. We are giving this great bargain to introduce our New System of Fitting Glasses by Correspondence. We sell only one pair to a person at this special price. We positively guarantee SATISFACTION or refund your money. Write today for Catalogue and examination blank 26; they are free.

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INTELLIGENT, hustling salesmen for magnificent new maps; new ideas; new features; easy sellers. Exclusive territory and liberal proposition guaranteed. Extraordinary chance for workers. State if you have had experience.

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From one to two thousand feet above the sea level are located many delightful Summer Resorts with the most picturesque surroundings, mineral waters in abundance, springs that never fail, and pure mountain breezes insuring cool days and nights. The accommodations afforded visitors in the way of hotels and boarding houses vary from the elegantly appointed inns to the humble farm house where the charms of country life may be enjoyed to the utmost.

About April 15th, the Nashville, Chattanooga and St. Louis Ry. will commence distributing a beautifully illustrated folder giving a list of these resorts and a brief description of each, also a list of hotels and boarding houses with rates, etc.

Write for a copy before making your plans for the summer. Mailed free upon application to

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General Passenger Agent,
N. C. & S. T. L. Ry.,
Nashville, Tenn.

CABBAGE PLANTS FOR SALE.

The largest, the richest and best known varieties. Succession and Large Type Wakefield, \$1.50 per 1,000; in lots of 5,000 or over, \$1.25; 10,000 over \$1 per 1,000. Special prices on large lots Address
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FOR TAYLOR'S MAGAZINE. - Gov. Bob Taylor, Editor-in-Chief. 128 pages of Literature, Love and Light. \$3.00 per year; 10c per copy. Agents coin money selling it. Second issue 4,000 copies. We want agents everywhere; outfit free; experience unnecessary. The Taylor Publishing Co., Nashville, Tenn.

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Two trains daily each way between Jackson and Gulfport, Miss.
Three trains daily each way between Hattiesburg and Gulfport.

No. 5. Lv. Jackson..... 4:30 a. m.
Lv. Hattiesburg..... 8:10 a. m.
Ar. Gulfport..... 11:00 a. m.

Daily except Sunday.

Ar. Laurel..... 8:20 a. m.
Ar. Columbia..... 11:30 a. m.
Ar. Silver Creek..... 11:50 a. m.

No. 4. Lv. Gulfport..... 7:20 a. m.
Lv. Hattiesburg..... 10:35 a. m.
Ar. Jackson..... 2:00 p. m.

Daily except Sunday.

Ar. Columbia..... 11:30 a. m.
Ar. Laurel..... 2:15 p. m.
Ar. Silver Creek..... 7:05 p. m.

No. 3. Lv. Jackson..... 3:25 p. m.
Lv. Hattiesburg..... 7:00 p. m.
Ar. Gulfport..... 9:15 p. m.

Daily except Sunday.

Ar. Laurel.....
Ar. Columbia.....
Ar. Silver Creek..... 6:35 p. m.

Fast trains Nos 1 and 2 will stop at regular schedule points north of Hattiesburg, but will not stop at any point south of Hattiesburg except Maxie.

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At Gulfport - Connections made with Louisville & Nashville trains. For further information apply or write
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We want every man and woman in the United States to know what we are doing! We are curing Cancers, Tumors and Chronic Sores without the use of knife and are endorsed by the Senate and Legislature of Virginia. If you are seeking a cure, come here and you will get it.

The Kellam Cancer Hospital,
Richmond, Va.

Free Medical Advice To All Women.



Dr. J. Newton Hathaway, the celebrated specialist of Atlanta, Ga., offers to counsel and advise, professionally, every weak, ailing woman, and if you suffer from any disease peculiar to your sex or any other disease of a chronic or lingering nature you should take advantage of this very liberal offer. He will also send you a very valuable book on your disease, of which he is the author. Dr. Hathaway has had over a quarter century of experience in treating these delicate diseases, and there is no other physician in this country more competent to advise you of your true condition and yet, he makes no charge for this service. Dr. Hathaway's method of treatment practically does away with surgery, as he has demonstrated time and again that in most cases it is wholly unnecessary. He can also cure the afflicted at a distance, and you should write him right now and learn more about his wonderful methods. His 18 years of success in Atlanta speaks for itself. He permits no mis-evaluated talents in his advertising and he has a reputation for dealing honestly with his patients. Write him to day instead of calling on your family physician who will charge you for his service. Address, J. NEWTON HATHAWAY, M. D., 91 Human Building, Atlanta, Ga.

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Was the Number Enrolled the First Term of This Session.

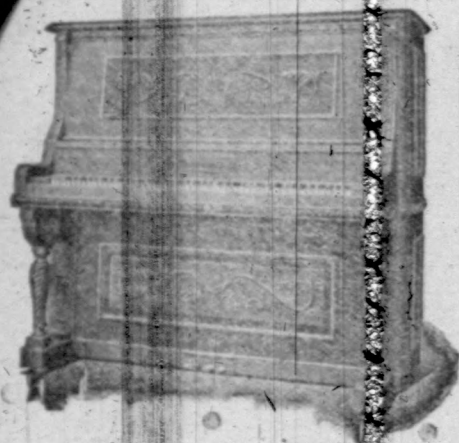
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for the cause of religion, education, and in fact everything which is calculated to create and maintain the higher civilization, there has always been one main factor which we doubt not has contributed a very large share to the ends sought, and that is music. All the religious societies which are based on the Bible and have reason and common sense for their foundation, have incorporated, to a very large extent, in their form of services this elevating and ennobling influence. Every educational institution of any magnitude whatever, finds it one of its very best adjuncts. It is a foregone conclusion, then, that music is a great necessity in any civilization. Then we maintain that the home, the very corner-stone of all civilization, is indeed very incomplete without this binding and elevating influence within its holy precincts, and we know too well that the lack of it is very often the cause of the scattering of the family circle, and frequently the down-fall of some loved one, for the wicked and savage elements have long recognized its power to attract, and sad to say, never fail to employ its influence to get the unwary within their power. Great is the pity that every home in our broad land does not use it to the same purpose.

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Stations.	No. 2.	No. 4.
Lv. Mobile.....	7:00am	4:00pm
" Orchard.....	7:27 "	4:27 "
" Crusher.....	7:33 "	4:33 "
" Semmes.....	7:40 "	4:40 "
" Wilmer.....	7:57 "	4:57 "
" Latonia.....	8:12 "	5:13 "
" Brushy.....	8:19 "	5:20 "
" Donovan.....	8:26 "	5:27 "
" Evanson.....	8:35 "	5:35 "
" Lucedale.....	8:41 "	5:42 "
" Eubank.....	8:52 "	5:53 "
" Bexley.....	8:59 "	6:00 "
" Merrill.....	9:11 "	6:12 "
" Leaf.....	9:28 "	6:29 "
" McLain.....	9:42 "	6:45 "
" Little Creek.....	9:47 "	6:50 "
" Leamont.....	10:02 "	7:04 "
" Hintonville.....	10:23 "	7:26 "
" Richton.....	10:40 "	7:44 "
" Loper.....	10:58 "	8:03 "
" Ovette.....	11:12 "	8:18 "
" Ellisville Jct.....	11:40 "	8:47 "
Ar. Laurel.....	12:08 "	9:15 "

South Bound—Daily.

Stations.	No. 1.	No. 3.
Ar. Mobile.....	6:30pm	11:30am
" Orchard.....	5:59 "	10:46 "
" Crusher.....	5:53 "	10:40 "
" Semmes.....	5:46 "	10:39 "
" Wilmer.....	5:29 "	10:22 "
" Latonia.....	5:13 "	10:07 "
" Brushy.....	4:51 "	10:00 "
" Donovan.....	4:55 "	9:53 "
" Evanson.....	4:47 "	9:44 "
" Lucedale.....	4:41 "	9:38 "
" Eubank.....	4:31 "	9:27 "
" Bexley.....	4:24 "	9:21 "
" Merrill.....	4:14 "	9:11 "
" Leaf.....	3:57 "	8:52 "
" McLain.....	3:43 "	8:36 "
" Little Creek.....	3:38 "	8:30 "
" Benmont.....	3:21 "	8:13 "
" Hintonville.....	3:03 "	7:55 "
" Richton.....	2:46 "	7:36 "
" Loper.....	2:28 "	7:20 "
" Ovette.....	2:14 "	7:06 "
" Ellisville Jct.....	1:46 "	6:38 "
Lv. Laurel.....	1:18 "	6:10 "

Hattiesburg Branch.

NORTH BOUND.		SOUTH BOUND.	
No. 2—Daily.	Daily—No. 1.	No. 2—Daily.	Daily—No. 1.
12:43pm Ar. Mossville.....	Lv. 12:43pm	12:43pm	Lv. 12:43pm
1:06pm " Stringer.....	" 12:53pm	1:06pm	" 12:53pm
1:33pm " Bay Springs.....	" 1:47am	1:33pm	" 1:47am
2:19pm " Montrose.....	" 1:01am	2:19pm	" 1:01am
2:48pm " Roberts.....	" 10:32am	2:48pm	" 10:32am
3:20pm " Newton.....	" 10:00am	3:20pm	" 10:00am

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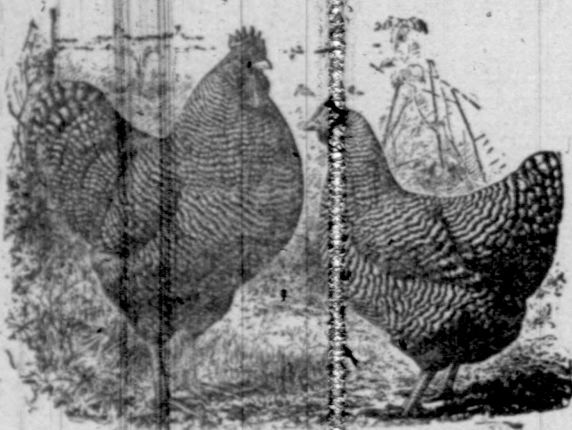
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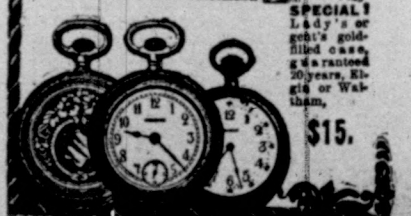
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